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WEEKLY REVIEW.

—All the Popes who have reigned over the Roman-Catholic Church for 1274 years, have been virtually excommunicated and declared to be of Antichrist, by an infallible Pope, Gregory I, called also the Great. In his days the Pope of Rome did not claim to be ecumenical bishop, supreme bishop of the whole church of Christ. But John the Faster, bishop of Constantinople, had taken this title, and the Emperor accorded it to him. Gregory denounced this in the strongest terms, and declared that any one who pretended to have a right to be thus recognized, showed by that very act that he was Antichrist. Observe, it was not a contention between him and the Eastern bishop as to who was entitled to it, but an utter repudiation of it, as something inherently blasphemous. But Gregory had only been in his grave a few years when this very title was conceded to the Pope of Rome by the Emperor Phocas, and complacently received by him, and retained by his successors and made the foundation for many other assumptions. The Conclave of 1870 decided that the Popes are infallible, and we have this prodigious result that all the Popes for more than twelve centuries are determined to be Antichrist by the decision of an infallible Pope.—But Gregory I is not the only Pope that has excommunicated his successors in the Papal Chair. The bull of Pope Clement xiv, in 1773, abolished the order of the Jesuits *for ever on the face of the earth*, and stated that he suppressed them *in the certain knowledge and in the plenitude of apostolic power*. Two Popes before him had condemned them, but Clement xiv deprived them of all their officers, ministries, administrations, houses, schools, colleges, hospitals, gymnasia &c, in whatsoever cities, provinces, kingdoms or empires they might exist, or by whatever powers or statutes they had been established there. He declared them *extinguished for ever*, under whatever authority they might be existing; whether as generals, provincials, visitors, or inferiors of any kind, extinguished in both spirituals and temporals. He strictly forbade them to be received into any other order or society, under any colour or pretence whatever, and he declared every person who should have the presumption to oppose the carrying out of this perpetual decree to be excommunicated.

This was the decree of an infallible Pope, declared to be so by the dogma of Infallibility of 1870, a Pope as infallible as Pius ix himself, and issued in the certain knowledge and plenitude of apostolic power; and under this, therefore, Pius vii was excommunicated, who reinstated the Jesuits in 1814, and Pius ix is by it as truly and fully excommunicated as Victor Emmanuel was by the late Pope.

—Rev. Dr. Morgan, of Cincinnati, has left the Protestant Episcopal Church and joined the Reformed Episcopal. His reasons are these: "At the last General Convention of the Protestant Episcopal Church of the United States, it was decreed by the Church, acting in her corporate capacity, that auricular confession, and the reservation and adoration of the sacrament, should be sanctioned and tolerated as worthy a place in this Church." Dr. Dix, Rector of Trinity Church, N. Y. spoke of the Christian martyrs as conspirators against Christ, and said they were checked in their designs by the death of Edward vi and the accession of Queen Mary, who put to death over 2000 Protestants. Dr. Morgan thought it time for him to leave the church.

—Sir Cowasjee Jehangier Readymoney, Kt. C. I. S., died on the 19th inst. He began life as a godown-keeper, afterwards became a broker, and a singularly successful man of business. The papers of last Saturday publish a list of his charities, embracing upwards of a hundred particulars, and amounting in the aggregate to about £150,000 Stg. The items that bulk most largely were the donations for building the University Hall, Eye Hospital, Elphinstone College, Surat Hospital, Strangers' Home, Street-Fountains, &c. &c. He had no children, but adopted a nephew. He has been for 15 years or more a great sufferer from the gout, his sufferings being often agonizing. It cannot be said of him that his left hand knew not what his right hand did; for he valued the publicity that waited on his benefactions, and sometimes resented what he thought was a culpable failure to appreciate them, on the part of high officials. It is said by those who knew him that his business transactions were characterized by honesty and uprightness such as won him the confidence of all. We have no doubt that he had more satisfaction in the 15 lakhs given away by him, than he would have had if this money had been expended on self-gratification.

—We understand that not a few of those converts who lately left the S. P. G. Mission in the Ahmednuggur Collectorate for the Roman Catholic Church, have returned to the S. P. G. Mission. We understand further that a great number of others have been baptized lately by the S. P. G. missionaries in that field; as many as 2000. These are almost exclusively from the Mahar caste. When we call to mind how faithfully the American missionaries have been cultivating this field for upwards of forty years, we cannot but regret that another Society, claiming to be Governmental and to be of H. M. the Queen's persuasion, should have come in to gather this harvest. We do not suppose that the European missionaries of the S. P. G. make such representations; but their Native agents do, and we believe that many are influenced by them. The American missionaries are particular as to whom they baptize, requiring evidence of a spiritual change; and we do not suppose that they grudge the S. P. G. their numerous converts; we are sure that it would give them great satisfaction to believe that these converts will become faithful disciples of the Lord Jesus. The evangelization of India depends very much, under God, on the raising up of a consecrated, earnest, self-denying and spiritual church in this country. The adhesion of thousands of Natives in the Deccan, or in Tinnevelly, or in Chota Nagpore, is desirable only as it is shall help in this direction.

—Killoo Kutoo, the murderer of the Khoja treasurer, was executed last Saturday. He continued to the last to cherish the delusion that he was about to die the death of a martyr, having done a deed eminently pleasing to God, by taking the life of one whom he chose to regard as a Kaffir, an infidel. He had one passionate desire and that was that his body would be carried in a triumphal procession through Bombay, and then conveyed to Kerbela. The Moguls seem to have shown him great sympathy, and in large numbers attended the body to its burying-place in Sonapore, hoping shortly to get permission from Government to remove it to Kerbela. Should this permission be given? It will give the death a triumphal character, and do away in great measure the repressive tendency of the execution.

—*O Patriota* for June is on our table. The visits of this paper are few and far between. The first articles were intended for the Christmas season; it appears that "designing parties who have at heart the suppression of this periodical" prevented their earlier publication. This number is illustrated with portraits of Pius IX, Sir Richard Temple (truly alarming) the Archbishop of Goa and Bishop Meurin. A Portuguese translation of part of the Bull of Clement xiv suppressing forever the Order of Jesuits, is given. There are some rather depreciatory remarks about the "conversions" effected by Bishop Meurin in the Ahmednuggar district.

—The Rev. William Taylor has another book in the printer's hands. It is entitled "Our South American Cousins." The proceeds are to go for the support of his evangelistic work. He has found and engaged the twelve missionaries wanted to do educational and evangelistic work in the chief cities on the Western coast of South America.

—There has been a Conference of Free-thinkers, or, as they choose to be called, Liberal Thinkers, at Mr. Moncure Conway's chapel in London, and the Unitarian Herald furnishes an account of it. Among those who declined the invitation to attend were Dr. Martinean, Mr. Matthew Arnold, Professor Max Muller, Professor Huxley and Karl Blind. The conference included 'blank atheists,' agnostics, and others. It seemed to be difficult to find any common ground upon which they could unite. On the second day of the Conference the Rev. Chas. Voysey withdrew and sent a letter stating that he felt the Conference was no place for him. A Mr. Henley brought forward the subject of spiritualism, in which, he seemed to think, their different views might come together and kiss each other. A Mrs. Rose said she had no time to consider whether there was a God. It seems a pity she could not spare a little of her valuable time for this consideration, for it might turn out to be a tremendously important matter for her. It was agreed to form an Association of Liberal Thinkers for the scientific study of religious phenomena, the emancipation of mankind from the spirit of superstition, and the promotion of moral culture, and of religion so far as it tends to that end. These are very harmless resolutions and we suppose the whole thing will resolve itself into an annual talk.

—Some years ago we noticed Professor Piazzi Smith's extraordinary speculations about the great Pyramid, and the attempt to make it appear that this Pyramid is a special revelation from God. The Professor has found disciples, and there is a literature devoted to the subject of Pyramidology. It is now said that the object of this special revelation is to make us acquainted with the period of our Lord's second advent, not precisely but within some years. Not that the Pyramid says a word about the Jews, or the Messiah, or his first advent, or the spread of Christianity. Dr. Seiss, in his Lectures on "The Miracle in Stone," says: "The Pyramid bursts upon us in the flower of its highest perfection. It suddenly takes its place in the world in all its matchless magnificence; without father, without mother, and as clean apart from all evolution as if it had dropped from the unknown heavens." We can no more account for its appearance in this fashion on ordinary principles, than we can account for the being of Adam without a special divine inter-

vention." Yet nobody denies that the pyramid was made by men, under a despot who thought little of detaching a myriad of laborers to rear the pile under the direction of task masters; that the king and the priests and the people of Egypt were idolaters and polytheists at the time; that the design in all its details was prepared by Egyptian men; that the pyramids generally were reared to receive the remains of kings, and that the Pyramid of Cheops had its sarcophagus. And we are asked to believe that this particular pyramid is a revelation from Jehovah, only it had to wait 4,000 years to be known as such, and then only by a small body of visionaries. When asked for proof that this is a revelation, we are told that in the year 2170 B. C. the star Alpha in Draconis, then the Polar star, commanded the entrance of the gallery which is found on the northern side, so as to be seen from the interior, and at the same time Alcyone, one of the Pleiades, was vertical to the apex of the Pyramid. In every century that has since elapsed some two stars have stood in these very relations to the Pyramid, and what there is of the nature of a revelation in the two stars mentioned, we fail to see. Then we are told that the four sides exactly face the cardinal points of the compass. But this followed as a matter of course from the position of the northern side relatively to the polar star. If the object was to make the polar star shine down the gallery, then the position of the other sides would be necessarily determined by this. When the mind falls prostrate before any idea, it is marvellous how the imagination is stimulated, and the intellectual powers quickened in the particular direction of the dominant idea. These pyramidologists have taken the two diagonals of the pyramid, reduced their measure to inches, 25,868, and this they say is the exact number of years in the great astronomical cycle. This is a strange way of making a revelation. Our astromers happen to know the term of that cycle, and so we have this stultifying result, that the secret of the pyramids was kept for 4000 years and finally revealed to those who had no need of it, being perfectly informed on the subject! These enthusiasts have also weighed the pyramid, on paper, and find that it bears a certain proportion to to weight of the earth; we cannot see that this proves any thing. Cheops is supposed to be mutilated; it has no apex; it has a platform on the top where we spent a night once, surrounded by unwelcome Bedouins.

—We hear from Egatpoora that special services were held last week in the Methodist church there. The Rev. Geo K. Gilder was present and took part.

"Eleven came forward as seekers and publicly avowed their determination to serve Him who loved them and gave himself for them. Our own people too were greatly quickened, and stirred up to consecrate themselves anew to the service of God. On Monday night (22nd) was held our Quarterly Love-Feast. It was a feast of good things. A spirit of love and concord pervaded the meeting. Our hearts were filled with gratitude at hearing some who had only last week submitted to Christ, relate how the Lord had had compassion on them and pardoned them their sins. Last night there was a social gathering to afford the members of the M. E. church an opportunity of bidding farewell to one of their number, who will soon be leaving the station."

—The daughter of Hon. Richard H. Dana, Jun. in America, has joined the Church of Rome. Let our readers note the following remarks of a Roman Catholic paper on the subject:

"The influences of a convent education have wrought this change of views, and if her family object to the step she has taken they have themselves to thank for it."

We have repeatedly urged this view. The very fact that parents make over their children to the instruction of nuns and priests, appears to the child—whatever the parents may say—a strong commendation of the teaching they receive from them.

—We are favored with a copy of the Orissa Baptist Mission Report for 1877-8. This Mission was planted early in 1822. At Cuttack 40 were added to the Church last year by baptism, most of them from the orphanages. The chief stations are Berhampore, Choga, Cuttack, Piplee and Pooree. At all the stations 87 were baptized. Total number of orphans, 479. Communicants, 954. The Report speaks cheerily of the work on the whole. A good portion is taken up with the account of itinerant work. 56,430 copies of vernacular tracts and Scriptures were printed at the Mission Press. We have marked some passages for our columns.

—"A Hindu" writes to us complaining of the ways of some who wish to be thought reformers. They put on European clothes and thus incur an expense which their means do not justify. They are so fond of drink that they cannot do without it at *kuthas* or dinner-parties. Our correspondent says he lately saw "a learned man put to shame by an uneducated man, for excessive drinking." There is however one Hindoo custom that has their sanction and that is the *nautch*. All this is rather demoralization than reformation. In yesterday's *Times of India*, however, is an article that might have been signed W., enlogizing the educated Natives, i.e. those educated in Government colleges; and sternly denouncing Professor Monier Williams for the dissatisfaction expressed by him.

—We have already had 70 inches of rain in Bombay, close upon the average for the season.

—We have received another letter giving an account of the farewell meeting at Egatpoora, but as our columns are full and running over we have to decline it. A handsome Bible with Wesley's Notes, was presented to Sergeant Jones, Instructor of Volunteers, about leaving for Bhosawul.

With reference to the letter of J. F. P. we make the following remarks:

There was no Roman Catholic Church in the days when the canon of Scripture was settled. There was a Church in Rome in the days of St. Paul, but this Church did not claim to be mistress of others, and some centuries elapsed before the Bishop of Rome claimed the primacy. The apostolic writings carried their own testimony with them; for the Lord had promised that the Spirit should guide them into all truth. There are only three books in the N. T. not written by the apostles, and these were received by all the churches in the days of the apostles. The canon was completed before the death of St. John, and from that time on the New Testament, constituted as we have it, was received by the churches of all lands. The first Couccil that gave a formal catalogne of the books of the New Testament, was the Council of Laodicea, A. D. 364; but that these books had been constantly received as inspired, for 250 years, by the churches of Christ, is easily shown; *e. g.* by the quotations and references in the Christian writers and apologists of those centuries. As Dr. Horne truly says: "We have infinitely more decisive and satisfactory evidence for the genuineness and authenticity of the N. T. writings than we have for the productions of any ancient classic authors, concerning whose genuineness and authenticity no doubt was ever entertained." This argument, Michælis remarks, is much stronger when applied to the books of the N. T. than when applied to any other writings; "for they were addressed to large societies in widely distant parts of the world, in whose presence they were often read, and were acknowledged by them to be the writings of the apostles; whereas the most eminent profane writings that are still extant, were addressed only to individuals, or to no persons at all, nor were they read in public." "The N. T. was read over three quarters of the world, while profane writers were limited to one nation or country." Translations of the N. T. were made in the second century.—With regard to the Old Testament, it is easily shown that the books which we receive, and only those, were received by the Jews in the days of our Lord; and to these Scriptures our Lord and the writers of the N. T. bear ample testimony.

The Scriptures declare their own sufficiency, apart from tradition. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, throughly furnished unto all good works." 1 Tim. iii. 16. Can anything be more explicit than this? If the man of God may be perfected and throughly furnished by Scripture, what need of tradition? The Scriptures "are able to make wise unto salvation." Our Lord, praying for his people, said, "Sanctify them through thy truth; thy word is truth." Not, the word and tradition. He said, "My word shall judge you in the last day;" not, his word and tradition. "The law of the Lord is perfect, converting the soul." J. F. P. quotes Rom. x.; let him look at verses 8-13 in that chapter. What our Lord thought of tradition, he tells us plainly; by it the Jews made void the commandments of God. The Scriptures cannot be broken, says Christ; they give no uncertain sound; but when we turn to tradition, we are at sea at once. Nothing in the world is less certain or less reliable. When Paul speaks of traditions in the passage quoted by J. F. P. he evidently uses the word to express both what he had taught the Thessalonians orally and by his epistle. The Scriptures were not then completed, and many of the facts related in John's Gospel, not then written, were doubtless included in the Gospel preached by Paul. He says, I determined not to know anything among you, save Jesus Christ and him crucified. We have specimens of his preaching in the Acts, and it is always strictly the teaching of the Scriptures. There is a solemn warning in the Bible against those who add to it, or take from it. What would be thought of a code of laws to be used conjointly with tradition? Paul says to Timothy: "Preach the word:—for the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth and be turned unto fables." This passage immediately follows that in which St. Paul declares the complete sufficiency of Scripture, and the word which the apostle so solemnly charges Timothy to teach can only be the written word. This was the only thing that the churches had in common, and is the only standard of appeal recognized in the Bible. To say that the inspired word must be supplemented by tradition, is to charge the former with defectiveness, and declare that revelation is not revelation.

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SATURDAY, JULY 27, 1878.

LAUGHTER.

"Woe unto you that laugh now!" Luke vi. 25. These are the words of the Lord Jesus Christ. They are not the mere expression of personal feeling, but the declaration of momentous truths. His blessings are blessings indeed; his woes are woes indeed. "Woe unto you that laugh now; for ye shall mourn and weep. Blessed are ye that weep now; for ye shall laugh." There is a time for laughter and there is a time for weeping, and it is very important that we should understand how these times stand related.

The world is very much disposed to laugh, in these days. Very great rewards are given to men who know how to create a laugh. Comedy is the order of the day. Men of humor are greatly prized. Punch and similar papers are considered a necessity. In society no one is more welcome than the man who knows how to make people laugh. No one can look at a secular paper without becoming aware that men are eagerly pursuing amusement. All sorts of devices to help people to kill time, are brought forward. The cup that cheers, no matter if it does more than that, may not be dispensed with. Wines and liquors, dancing parties, games, races, spectacles, theatricals, by these and many other excitants and entertainments, people carry on the great battle of life, the perpetual conflict with *ennui*. The common sentiment of men is, blessed is the man that laughs

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and makes others laugh. And men are particularly pleased with those who can find in serious things an occasion of amusement. The more serious and alarming a thing is in itself, the greater the victory when it is made an occasion of laughter. The man who would discourage laughter and jollity is pronounced a cynic, a misanthropist, and is indignantly warned away, or, still better, treated as a subject of ridicule.

Was Christ a cynic? Was he a misanthropist? On the contrary he was one who had the true secret of happiness, and wished to impart it to men He had a serene, placed spirit; he was uniformly content; he cherished no ungratified desires; the love of God was ever shed abroad in his heart; he could well make light of all the joys of earth because he had a profounder joy. He did not wish to rob men of anything good; if he condemned their laughter, it was because he saw that this laughter was warring against their true happiness. He saw that men were not in their right relations to God, and knew that while this was the case, it would be impossible for them to know those ways which are ways of pleasantness and peace. When a father is told that his prodigal child is living a life of wassail and revelry, laughter and carousal, is he comforted? Nay; but let him hear that his son is weeping for his folly and his sin, his heart immediately goes out towards him, and it will not be long before the wanderer is back again in his father's house. Does it become men on board of a ship the cargo of which is on fire, to spend their time in drinking, dancing and gaming? There could be no greater madness Men that have been guilty of mutiny and are taken before the sovereign to be judged, will very poorly commend their cause to him, it they go laughing into his presence. When you call upon a man to pay you that he owes you, is it pleasant to have him laugh in your face? When the Israelites, bitten by the serpents, were dying in every tent, what if they had received with laughter the command to look unto the brazen serpent? The men of Sodom did indeed mock, when told of the impending destruction of their city; but a few hours later they found that they had made a fearful mistake.

Woe unto you that laugh now; that make it your special aim to amuse yourself; that think all the world of diversions and entertainments; that look at serious matters from a humorous point of view; woe unto you that laugh, though your peace is not made with God, though the wrath of God abideth on you. Perhaps you deny that such wrath is upon you; but have you had an understanding with God? have you obtained the assurance that He has nothing against you, that you are His child? If you have not this assurance, surely it is a great mistake on your part to be pursuing enjoyment. The Israelite who had unwillingly caused the death of another, could not afford to assemble his friends for an entertainment, and drown his care in a goblet of wine; the one thing for him was to reach the city of refuge; once there, there might be a propriety in his laughing.

Here are some of the reasons why we cannot give ourselves up to amusement:

We have a great work to do. It is a great thing for man to get into his right relations with God, and he needs to be decidedly in earnest that he may accomplish it. All the accumulated sins of his life are between him and God. They are compared in the parable to a debt of myriads of talents, i.e. many millions stg.

Man is terribly behind-hand with this work of getting into right relations with God. His evil habits have been gathering strength day by day. He is getting more and more involved, and his capacity for action is lessening daily.

He is in momentary danger. He knows not in what moment he may be summoned away. Death may find him on the floor of the ball-room, at the dinner table, at the card-table, at polo or badminton. A soldier was laughing as he walked with a comrade, and fell dead. Two men, sitting drinking one evening and disputing which could run the fastest, thought to put the matter to the test, and presently ran a race in the compound; one of them fell into a well and was killed. How many have been overtaken by the king of terrors in a theatre, while laughing at some buffoon.

After death the judgment; and in the judgment God's standard, not ours. My word shall judge you, says Christ; and his word is, Woe unto you that laugh now.

Every man is influencing others. You are not merely laughing away your own prospects but those of others. You are to get into your right relation to God and then begin to influence others. As the lepers that found such supplies in the tents of Benhadad, remembered the starving people of Samaria, and hastened to tell the good news, so it will become you to seek the salvation of your fellow-men, as soon as you have secured your own.

While men are perishing, while men and women are floundering in the abyss of sin, and agonizingly crying for a helping hand, can you give yourself to levity and enjoyment? Can you say, Am I my brother's keeper? Do you not see on yonder cornice the words, *Mene, mene, tekel?* If you suppress for a moment the noise of revelry will you not hear the distant tread of armed men?

INTERNATIONAL BIBLE STUDY.

August 4th, 1878.—*Jeremiah* LII. 1-11.

ZEDEKIAH, king of Judah, came to the throne in A. C. 599 and reigned eleven years, during which the judgment of the Lord was suspended over his head as by a thread. The prophecies of the servants of God had already received a partial fulfilment. The judgment executed upon Israel 120 years previously, did not come home to Judah as a warning, because the latter would argue that Israel had been rightly chastised because of her false position, her separation from Judah, her independent monarchy, and her self-originated religious institutions. But Judah also had been brought under the yoke of the king of Babylon, and many of the sons of the nobility were languishing in captivity. It seems very strange that with these plain intimations of God's determination to fulfil the words spoken by his servants, Zedekiah and his counsellors should have dared to pursue to the end, the path where the wrath of God was so unequivocally garnered for them. It is just a new illustration of the fact that madness is in the hearts of the children of men, depriving them of the use of all those powers by which they could have foreseen and shunned the evil. Do we not daily see the same infatuation displayed by men who have become enslaved to some habit? At every step they have new evidence that their path leads to destruction; yet they go on just as though, on the very verge of the precipice, some balloon should receive them and bear them away to a region of safety. The idlest fancy, on the side of their inclinations, weighs more with them than any accumulation of stubborn facts on the other side. It was galling to be in a position of dependence upon a heathen king; but in order that Zedekiah might successfully take up the standard of rebellion, it was necessary that he should have God on his side. Yet how could God be on the side of a man who set his words at naught and trampled them under foot?

In the 9th year of king Zedekiah, came the King of Babylon and his host, compassed the city about, and erected forts from which he might advantageously carry on his siege operations, and hinder the introduction of supplies. Soon, the people of Jerusalem were reduced to great straits. Those that had money bought up such quantities of food as they supposed their own families would need and secreted them as they best could; and soon the poor were without the means of obtaining any in the market. Then they would get desperate in the prospect of famine, and organize bands, and visit the houses where they thought food might be found, and seek to get it by violence. On the other hand, bands would be organized to resist these; and famine and mutual slaughter within the city, made it unnecessary for the besiegers to do more than abide their time. But all this was in exact accordance with the prophecy of Moses, uttered nearly 1000 years before, prophecies that were there shut up with them, in the city. "The word is nigh thee, even in thy heart and in thy month." "My word shall judge them in the last day." One is reminded of the words of the apostle in Romans II: "Despisest thou the riches of his goodness and forbearance and long-suffering: not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgement of God." Generation after generation God had borne with the Jews and with their kings, deeply indignant at their iniquity and rebellion, their idolatry and immorality, yet still extending to them the season of repentance. During all this time he treasured up his wrath, reserving it for a future day of judgment, and pouring upon the nation instead innumerable tokens of his goodness and forbearance and long-suffering. But the granaries of the wrath of God were now bursting; the time is come for the long accumulation to be poured out.

"The city was broken up; the men of war fled, by night, by the king's gardens; but the army of the Chaldeans pursued king Zedekiah and overtook him and carried him to Riblah, where the king of Babylon gave judgment, and slew the sons of Zedekiah before his eyes, along with the princes of Judah, and then putting out the eyes of Zedekiah, carried him in chains to Babylon, and consigned him to a life-long prison."

Thus is poured out the vial of the wrath of God. Years before Zedekiah had been written down childless; he now sees his sons barbarously slain before his eyes; years before it had been predicted that he would not see Babylon, though he should be taken there and should die there. "Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart for it?" But Zedekiah has many successors to-day; the prophetic word assures them that whatsoever a man soweth that shall he also reap, for God is not mocked; that word accompanies them unheeded, till at length, falling into the hands of the living God, they hear it in tones of thunder.

SALVATION FROM SIN.

THE *Indian Christian Herald* does not believe that Christianity saves men from sin in this life, and affirms that the Christian consciousness of the Church in all its sections, excepting those in alliance with the doctrine in question, repudiates it. Christ saves his people from their sins and destroys the works of the devil; but when?

"The passages brought foward do not specify the time, or state when this complete victory over sin and an annihilation of the works of the devil are to be realized. They certainly guarantee our final deliverance from sin, but they do not state when the good work commenced at the time of conversion is to be consummated, or whether it is to be consummated, on this side of the grave or the other side."

The other side of the grave,—what is that? Let us say that it is heaven. To be absent from the body is to be present with the Lord; this day thou shall be with me in Paradise. But into heaven nothing that defileth may enter in. Without holiness no man can see the Lord. Where then is the final purification effected? The Bible says nothing of purgatory, and our contemporary does not believe in such a thing. The complete deliverance is then not on the other side of the grave. Is it *in articulo mortis*? This no doubt is what our contemporary believes. But death is simply the cessation of life. Instead of introducing some new power, it takes away those that exist. A man's pulse beats up to a particular moment, and then does not beat again. His breath comes and goes up to that moment and then comes not again. Consciousness ceases; sometimes before the moment of dissolution. The work of sanctification must then take place before death. It is effected by the Holy Spirit through the truth, and there must be present the powers necessary for the apprehension of truth. It is by faith; there must then be the exercise of faith. But we are liable to die at any moment. The heart some-

times stops beating without a moment's warning given. A man goes to bed apparently well, and dies in his sleep. No man can be sure that he may not presently be summoned away; yet the solemn truth that without holiness no man can see the Lord, remains for every man. In view of these facts and contingencies, does it not appear strange that the great head of the Church should determine that men should be fully saved from sin only in the last moment of their life? In nothing else, procrastination; in this, nothing but procrastination?

All who know anything of the Lord Jesus Christ, must believe that he would rather have them fully sanctified than not. Is it that He has not the power to give them victory over temptation, but is obliged to withdraw them to a place where there is no temptation? How much value would there be in holiness of this kind? Says James in his Epistle: "Count it all joy when ye fall into divers temptations (or trials); knowing this that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing." From this it would appear that there are no conditions better fitted to promote the work of sanctification in the believer, than those which are furnished in this world. It is in the presence of trials, that there is a hope of our getting to be *perfect and entire, wanting nothing*. This is the victory which overcometh the world, even our faith: that faith which enables us to apprehend in Christ a perfect Saviour, able and willing to save fully and to save now. We cannot then entertain the idea that Christ has power to save unto the uttermost, only in the moments before death.

Christ has the power, and he has the will For his command is that we should love with all the heart, soul, mind, strength, and that we should do it now; and "if we ask anything according to his will, we know that he heareth us, and that we have the petitions." If it be said, the difficulty is not with Christ, but with us; not in his lack of power and will, but in ours; then what we have to say is this: in the matter of salvation, the only power that avails is Christ's power, and the imperative duty of the Christian is to abandon all trust in his own powers, and by faith receive Christ's power. Paul, after praying for the Ephesians that they may be filled with all the fulness of God, says "now unto Him that is able to do exceeding abundantly above all *that we can ask* or *think*, according to THE POWER THAT WORKETH IN US," be glory. Paul could not have stated more explicitly that the power necessary for entire sanctification, was present with the Christian. While Christians are still calculating how high their own powers will suffer them to climb, it is certain that they are not in a fair way to know what Christ is willing to be to the believer. They who think it highly culpable to entertain the thought that Christ will save his people from their sins in the midst of life, will certainly not ask him to do it expectingly, will not believe for the blessing, and of course will not have it. Their testimony is out of court. In the nature of things. they cannot have this experience. Only those who believe it to be attainable, can possibly have it. Our contemporary speaks of sections of the Church that deny the possibility of such an experience. He should know that there are many in all evangelical denominations, who believe that it is a possible experience; and their number is increasing.

The question is not as stated, viz. Does Christianity save men from sins in this life? But it is this: Does Christ offer to do this? And this is what we affirm. We believe that when a man surrenders himself without reserve to the Lord Jesus Christ, realizes that all his springs are in Him, by faith receives Christ for all the necessities of his being, and continues to do so momentarily and persistently, abiding in Christ as the branch in the vine, Christ is found of such to be a perfect Saviour. They who hunger and thirst after righteousness, shall be filled; and they who are willing to part with a right hand or a right eye, rather than grieve the Spirit of God, shall find that Christ is made of God unto them sanctification; that in Christ they are complete. But they must get to the end of self; they must learn the great truth that there is none good, save one. God; that a man can receive nothing except it be given him from God, His perfection is not in himself, but in Christ. And finally, they must learn not to rest in blessings already received. Yesterday's light will not suffice for to-day; yesterday's reception of sap will not do for the branch: there is to be continuous faith, and continual abiding in Christ. The command "abide in me" addresses itself to a perpetual vigilance and momentary obedience on our part.

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR—As often as I have had occasion to speak to some Protestant friends regarding the Holy Scriptures I have almost invariably met with the strange reply that "*the Bible* and *the Bible only* is the religion of Protestants, whereas Catholics undervalue the Bible by giving credence to Tradition." This reply has not unnaturally created in my mind certain doubts for a solution of which I now venture to trouble you.

It is clear that the Bible, which is a collection of inspired writings *never* was a volume until it had been put together and pronounced by an *infallible* authority to be *the* Inspired Book—(Biblia). To what infallible Authority, then, are we indebted for the selection and compilation of these writings?

I would also be thankful to be informed whether it is sufficient for all purposes to believe solely in the Holy Scriptures, ignoring Tradition altogether? In his second Epistle to the Thessalonians (Chap II, v. 14) St. Paul, the Apostle, says:—"Therefore, "brethren, stand fast; and hold the traditions which you have learned, whether by word, or by our epistle." Again in his Epistle to the Romans (chap. X, v. 14-18) he says:—"How then shall they call on "Him, in whom they have not believed? Or how "shall they believe Him of whom they have not "heard? And how shall they hear without a preach-"er? And how shall they preach unless they be "sent? * * * But all do not obey the Gospel, for "Isaias saith:—'Lord who hath believed our re-"port'? Faith then cometh by hearing and hearing "by the Word of Christ. But I say:—Have they "not heard? Yea verily, their sound hath gone "forth into all the earth and their words unto the "ends of the whole world." The Bible, then, according to St. Paul is only *one* of the two elements of the *Word of God*, which latter also includes Tradition.

I may mention here that while Protestants assert that "the *Bible* and the *Bible* only is the religion of Protestants," the counter-maxim of Roman Catholics has always been "the Word of God (viz the Bible and Tradition combined) is the religion of Catholics." Will you Sir or any one of your readers kindly favor me with a solution of the points above noticed.

I am, Sir,
Yours very obediently
J. F. P.

25th July 1878.

NOTICES.

DISTRICT Meeting of Bombay Temperance League at Rooms of Young Men's Christian Association. Tuesday 30th July at 8 P. M. All invited.

WE have received for Famine Relief among the Koorkoos, Rs. 5 from Mrs. E. H., Kurrachee.

Epitome of News.

SATURDAY, JULY 20.

—*Deccan Herald*: "The crowd of persons at the Punderpoor Juttra this year was not so great as it was last year. The arrangements made by the Police were as efficient as usual, and the sanitary supervision was excellent. In spite of every care, cholera broke out among the pilgrims, and over two hundred persons died of the disease. The amount realized by the tax on pilgrims was Rs. 11,500, the amount of the tax last year being Rs. 18,000. We hope that great care will be taken by the Poona authorities in regard to the pilgrims returning from the Juttra."

MONDAY, JULY 22

—The *Madras Mail* says:—"Deputy Surgeon-General Van Someren is about to take six months' leave to England, and may perhaps at the end of that time retire. There is a possibility of his betaking himself, when his health is restored, to Rangoon, and engaging in private practice there."

—*Times of India*: To-day's telegrams announce the news of the loss of the Europa of the Anchor Line of steamers at Ferrol. After a collision with the s.s. Staffa, according to the telegram, the passengers and crew of the Europa have been landed at Terrol. This is probably intended for Ferrol, a port on the west coast of Spain, forty or fifty miles south of Cape Ortegal. The Europa was commanded by Captain Harris, and left here for Liverpool on the 7th of June.

TUESDAY, JULY 23.

—*Bombay Gazette*: "Three weeks ago, after the breakdown of the case against Mr. Dewey which had been committed for trial in the High Court, Mr. Webb, who was then acting for Mr. Dossabhoy Framjee as Second Presidency Magistrate, refused to dismiss the remaining cases, because, he said, he understood that Mr. Dossabhoy wished to make some observations before discharging the prisoner. We remarked at the time that this proceeding on Mr. Webb's part showed much more delicacy of consideration for the convenience of Mr. Dossabhoy Framjee than for the interests of justice, as no man ought to be kept with a serious charge hanging over his head for three weeks to suit the pleasure of the committing magistrate. However, Mr. Dosabhoy returned two days ago from Poona, where he has been spending his holiday, and yesterday Mr. Dewey again appeared before him. But to our astonishment, we find that the Magistrate contented himself with dismissing the remaining cases, and did not vouchsafe a word in defence of his own conduct in having demanded prohibitive bail from Mr. Dewey on evidence which was insufficient to justify a committal to the High Court."

—Cholera is prevailing at Ahmednuggar. Deaths in the week ending the 16th inst. 126.

—A New Crater on the Moon.—*Nature* states that Dr. Hermann J. Klein, of Koln, with his 5½-inch dialyte by Plossl, discovered some time ago on the moon's surface a great black crater on the Mare Vaporum, and a little to the north-west of the well known crater Hyginus. He describes the crater as being nearly as large as Hyginus, or about three miles in diameter, being deep and full of shadow, and as forming a conspicuous object on the dark gray Mare Vaporum. Having frequently observed this region during the last twelve years, Dr. Klein felt certain that no such crater existed in this region at the time of his previous observations. Dr. Klein communicated his observations to Dr. Schmidt, of Athens, the veteran selenographer, who assured him that this crater was absent from all his numerous drawings of this part of the lunar surface, neither is it shown by Schroter, Lohrmann, nor Madler, who carefully drew this region with the fine refractor at Dorpat. On one or two subsequent occasions Dr. Klein obtained further observations of this new crater. He found it to be either without a wall or with a very low one, but to be a deep, conical depression in the surface. Shortly after sunrise the crater takes the appearance of a dark gray spot with an ill-defined edge. So far, the English observations of the new crater have been perfectly in accord with those of Dr. Klein, and, if the existence of this new crater be confirmed, it will form the strongest possible evidence of a real change on the surface of the moon, a change moreover, of a volcanic nature.

—Mr. Frederick Lauer, the oldest brewer in the United States, has discovered why the Turks have failed. It is because they are not beer-drinkers! In addressing the Brewers' Congress in Baltimore recently he said that the Mohammedans adhered to total abstinence for a period of 1,200 years. They constituted the principal population of Turkey on the three continents of Europe, Asia, and Africa, and the Turks, as a rule, have faithfully adhered to their prohibitory laws. We find as a result that of all the nations on the earth they are the most stupid, sluggish, slovenly, and even the most filthy. Being a nation of water-drinkers, they have become as a stagnant morass—an ofience to civilization. The Russians, it should be understood, are good solid drinkers. They are what might be termed "potable people." In a conflict with a weak water-drinking nation they naturally proved conquerors.

Why not say that the Turks were victorious when they were abstinent, but having latterly taken to drinking, they succumbed?

Wednesday, July 24.

—*Bombay Gazette*: "Bombay was visited yesterday morning, about half-past nine o'clock, by a tremendous squall of wind, which has done very great damage to the trees on the Esplanade Main Road and the Queen's Road, and in the Marine Lines. We have had an almost unbroken deluge of rain since Monday morning. Our Esplanade is covered with water, and yesterday it presented the appearance of a large lake. The lower districts of the town, mostly towards Khetwady, were all submerged and the streets almost impassable.

"The Tulsi Lake is already full, we hear, with a rainfall up to date of 56 inches; and the water is running over into the Vehar Lake."

—Correspondent of the *Times of India*: "I observe that the supplementary naval estimate, issued by the Admiralty, for the transport of 7,000 native Indian troops to Malta, is £398,000. Had these 7,000 men been accommodated, each with a first class passage by the P. and O. Company, Government would have saved Rs. 7,16,000 by the transaction."

—Archdeacon Dunbar writes to *Truth* from St. Andrew's, Tavistock Square: Sir,—Some years ago, there was a picture in *Punch* of a little boy eating an apple. "Give me a piece," said a little girl near him." "Oh! I daresay! Who called me a pig?' replied the boy. "Ah! but I meant a *beautiful* pig," answered the girl. In your notice of St. Andrew's Tavistock Place, you observe that there was a drum, a trombone, trumpet, and a harp, &c., which all *boomed* in at the sensational pauses." Now, I should be very sorry if the distinguished artists who play at my church should think their playing slightingly spoken of, and take offence. The harpist is Mr. Cheshire, the solo harpist of the Royal Italian Opera, Covent Garden. The other gentlemen are the first players in their profession, and also from the Italian Opera. The appearance of this letter I shall take as an explanation that you meant "*boomed* in beautifully."

"St. Andrew's, to some extent, aims at replacing in the Church of England's system, the glorious worship of God in all the beauty of holiness, which had until lately nearly died out."

—Motion passed by 404 votes to 134 in the General Assembly of the Free Ch. of Scotland:

"(1.) That the Assembly, while holding, as this Church has always done, that the State is under law to God and his Christ, and while earnestly desiring the preservation of our ancient constitutional securities for the performance of the duty which the nation owes to religion and the Church, do not regard the maintainance of an ecclesiastieal Establisment as, in the present circumstances of this country, the appropriate means of fulfilling the State's obligations in this respect. (2.) More particularly, the Assembly, in Accordance with the Claim of Right, and the principles which, from the Disruption, this Church has ever held, hereby declare their solemn conviction that the connection substituting between the Church now established and the State is wholly indefensible, and ought, with as little delay as possible, to be brought to a termination. (3.) The Assembly resolve to petition Parliament in terms of this motion."

—*Overland Mail*, July 5: The Lord Aylesford Divorce suit against the Countess of Aylesford and the Marquis of Blandford has been dismissed, on the ground of collusion between the petitioner and the co-respondent.

Amongst the deaths recorded this week are:—Gen. H. Thomson, late 6th Bengal Light Cav.; Lieut.-Col. P. Shortreed, formerly 17th B.N.I.; Lieut.-Col. Sir G. Clay, Bart., late 19th Foot; Lieut.-Gen. J. Cameron, C.B., R.E.; and Col. H. King, comdg. 13th Bengal N.I.

Mr. Hormuzd Rassam, the successor of the late Mr. George Smith in Assyrian exploration, is on his way home with the antiquities which he has secured for the British Museum. He considers them too precious to be left to the care of others. He writes to us from Smyrna, under date June 19, that he will wait in Constantinople the permission which Mr. Layard will obtain for the shipment of the antiquities.

The American papers announce the death at Princeton, New Jersey, on June 19, of Professor Charles Hodge, D.D., LL.D., a well-known American theologian, and who had been for fifty-six years a professor in the Theological Seminary at Princeton. Dr. Hodge was moderator of the Presbyterian General Assembly (Old School) at Philadelphia in 1846, and in 1858 was one of the committee appointed to revise the "Book of Discipline." On April 24, 1872, the jubilee of his professorship was celebrated at Princeton by 400 or 500 classmates and former pupils. Dr. Hodge's theological works are very numerous.

An Alexandria telegram says that the Khedive, complying with the request of the Committee of Inquiry into Egyptian Revenue, has furnished a list of the estates belonging to His Highness and his family. The total amounts to about 910,000 acres. The settlement of the Daira affairs is now, it is stated, almost completed.

—They have an Anti-Locust Commission in the United States. In their Report they say that the breeding-grounds of the Locust cover an area of 300,000 square miles.

—The rebuke administered by the *Indian Mirror* in the following, is well deserved: "In the *Nineteenth Century* appears a paper on Voltaire and Madame dn Chatelet from the pen of Mrs. Clarke. There is something in the article which we cannot bring ourselves to like. Madame du Chatelet was an unsteady and inconstant woman, who was the mistress of many lovers; and we do not perceive by what rule of decency an English lady should presume to grow eloquent upon the harmony and peace which adorned the domestic arrangements of Voltaire during his intimacy with Madame du Chatelet. Mrs. Clarke's admiration for this heroine sometimes gets the better of her discretion. She speaks, for instance, of Madame's having "tasted some of the unwholesome fruits of the tree of knowledge," and of Madame du Deffund's description of her as written with "a pen dipped in gall and vinegar." She accepts the flattering testimoney borne to hor beauty by two other eye-witnesses, says that Madame learnt Italian and Latin at an age when few children could speak their mother tongue properly, and under the auspices of Voltaire "became a successful student of Geometry and Newtonian philosophy," and crowns her account of her by the following passage:—

"'Her attainments did not prevent her from being essentially feminine; she had her frivolities and a kind of childish *naivete* which was all the more charming, because it was balanced by intelligence, and what we are accustomed to express by the one word—*character*. She was also an accomplished musician, and sang beautifully. Of an ardent, impulsive, and inquiring disposition, she was thrown into a world without scruples, and where the grossest immortality was openly practised and revelled in. Unprotected by any affection for her husband, encouraged in gallantry by his evil example, she possessed with all her frailties a sincere power of loving, though it was expended on more than one object. Both mind and heart needed occupation, and before she was twenty-seven her list of lovers had included M. de Guebriant and Duc de Richelien. The latter was a notorious woman-hunter, caring only for pursuit and victory, and dropping his victim as soon as won. Madame du Chatelet had sufficient discrimination to detect the first symptoms of his waning fancy, and sufficient pride to gather herself together and offer to him and his second wife when he married a warm, constant, and tender fancy which was accepted and reciprocated by both.'

"This unblushing admiration for a frail woman, whose only good luck was that she associated herself with a great man of letters, speaks volumes against the sort of moral torpidity which seems to have seized upon the spirit of the age."

Thursday, July 25.

—The Postmaster-General requires steam vessels of adequate power to carry the mails once a week between Brindisi and this port, at an average speed, *on either side of the Canal*, of 12 knots an hour, and not, as was reported, at a *maximum* speed of 12 knots.

—The *Hindostan*, with English Mails, left Aden for Bombay yesterday at 10 a. m.

—*Bombay Gazette*: "Miss R. Morris, of the Poona Female Normal School, late of Mornington House Ladies' School, Clapham Road, London, has passed in the Higher Standard in Marathee, and is awarded the usual allowance."

—*Times of India*: "The Bombay Government have refused to sanction the formation of Native Volunteer Companies on account of the divisions of race and religion."

—*Free Church Record*; Dr. Laws, Livingstonia: The natives at Cape Maclear, having found a market for their produce at Livingstonia, have increased their cultivation to a great extent, in order to supply our demand. Now, even in the event of a partial failure, famine will be avoided by the produce of the increased area cultivated. That you may have some idea of the extent of this, I may mention that, during the first year, we had often difficulty in obtaining a few small baskets of grain, or native flour, in a week; while one day recently more than a ton of grain and three-quarters of a ton of sweet potatoes were brought for sale. During February there has been on an average three tons of grain per week brought for sale. We have bought up a good deal, so that we may not be at the mercy of sellers when food becomes scarce just before the crops are ready A good deal of sugar-cane has been brought recently.

Friday July 26

—At Madura, on the night of the 16th instant, at about 8 o'clock, a large meteor appeared to rise from the south, ascended like a pale blue rocket to the height of about three miles, and then stopped for a few seconds seemingly to take breath. It then ascended in a curve, going north over an area of 60°, entered a cloud which might be about five miles in height, and disappeared. It appeared to drop sparks during its progress.

—The death is announced of General Harry Thomson, the senior officer on the list of Her Majesty's local Indian forces. General Thomson, who was ninety-eight years of age, entered the East India Company's service in 1798, and received his first commission in. Bengal Light Cavalry in 1800. He served during the campaigns of 1803-5 under Lord Lake, and was present at the battles of Laswarie and Ufzulghur, and the siege and assault of Bhurtpore.

—Deaths last week, 510.

—The *Bombay Gazette* says there is to be a Khoja Inquiry Commission, for the determination of rules guide in cases of inheritance and succession.

—Same: "The White Star Line steamer Britannia has maintained for the last 18 months an average minimum speed across the Atlantic of 15¼ knots. Why should our maximum rate of speed be pitched at 25 per cent. below this?"

—Mr. Broughton, who mysteriously disappeared from Madras a few years ago is said to be living in New Zeland.

—*Indian Daily News*: "Mr. J. C. Batchelor, Traffic Manager of the East Iudian Railway, was having tiffin at Messrs. Burn and Co.'s yesterday, when suddenly, in the middle of a sentence, he fell back in his chair and died—of heart-disease, it is supposed."

—Sergeant William Ward committed suicide at the Wanowree Barracks, Poona, on the 23d.

Miscellany.

—Address by Mr. H. Grattan Guinness on Rev. XIX at the Mildmay Conference:

Well, now, as regards the statement that this is truly the advent vision in chapter xix., I give in a sentence what I conceive to be conclusive proof. The passage which we read from Matt: xxv. speaks clearly of the second coming of Christ—the second personal advent of the Lord Jesus Christ in the power and glory, which will decide the future of every professor. The coming of the Bridegroom is immediately followed, as the Lord says in the passage, by the marriage of the Lamb. The cry goes forth at midnight—"Behold, the Bridegroom cometh: go ye forth to meet him."

Those who were ready went in: then the door was shut. They went in to the marriage of the Lamb. Now, in Rev. xix. we have the declaration that at the time of this advent vision,—or what we assume now to be the advent vision, and what we think we can prove from this point to be the advent vision—the marriage of the Lamb takes place. In chapter xix., and just previously to the statement of what we call the advent vision, you find it stated distinctly—"And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him, for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints." Now, there you have a chronological note with regard to the time of this marriage of the Lamb. It says, in connexion with the event here described, that it precedes the millennium. "The marriage of the Lamb is come." Therefore we should look for the marriage of the Lamb to take place before this millennial age. Now, since the marriage of the Lamb takes place at the Lord's advent, that advent must precede the millennium. There can be no marriage of the Lamb till the Lord comes; there cannot be a marriage in the absence of the Bridegroom. I cannot see how any one can accept the teachings of these passages and refuse these conclusions.

Then, mark, this marriage takes place at the time of the fall of Babylon. Now, there we get a second note of time of great importance—the time of the fall of Babylon. You notice that in chaps. xvi., xvii., xviii., and xix., we have much as regards Babylon—Babylon the Great; and in chap. xix. we read of rejoicings in heaven on the occasion of its fall: "I heard a great voice of much people in heaven, saying Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments: for He hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said, Alleluia! And her smoke rose up for ever and

ever. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear Him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia! for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and his wife hath made herself ready." Thus the marriage of the Lamb synchronizes with the fall of Babylon.

You see that we have two women presented here—Babylon, the unfaithful woman; and the Bride of Christ, the true Church; and the marriage of the true Church takes place at the time of the fall—I would say, I do say, basing the conclusion on God's Word, at the time of the fall of the false professing church. But as regards the demonstration of that point—that Babylon the Great is the false and apostate church—we cannot now give evidence: but let me just say this (and this is important) Roman Catholics as well as Protestants agree generally, and almost universally, in the conviction that Babylon, the seven hilled city, is Rome. Even the Romanists admit that. You see, we have a Divine interpretation of the vision in chapter xvii. Where the vision occurs an interpretation is added. The angel says, "The woman which thou sawest is that great city which reigneth" (present tense) "over the kings of the earth." The seven-hilled city is universally known. But we need not enter upon that now. Happily, I think most admit that it is. Rome—but clearly it is not Rome pagan, for many reasons; therefore it is Rome papal. Now, if we have reached the time of the fall of Rome papal, we are on the eve of the marriage of the Lamb; and since the marriage of the Lamb takes place at the coming of the Lord, we must be very near the coming of the Lord.

As regards the proofs that Rome papal is falling, we cannot enter upon that subject—it is too large. There is a volume which I have lately published on the question of "The Approaching End of the Age." I have given evidence there which, I believe, and which many who have read the book believe, to be perfectly conclusive on this point—that we are living in the time of the fall of the papal power, which has endured its predestined period. Its temporal power is gone, and for the last hundred years or so, but specially since the French Revolution. God has been stripping it of its power, of its prestige, of its temporal possessions, and bringing it lower and lower. We are living doubtless in the time of its decadence and fall; and therefore, as its decadence cannot precede by any great length of time its fall and end, we must be near the time of the marriage of the Lamb, which coincides with the fall of Babylon. I might urge the same thing in connexion with Mohammedanism. We are doubtless living in the time of the passing away of Mohammedan power, which rose, with the papal power, twelve centuries ago. The two have run parallel courses. They have dominated together in eastern and western Christendom. They have both been equally, or almost equally, atrocious persecutors of the Church of God, and oppressors of the Jewish people; and now they are both falling, and their fall precedes, and their extinction coincides with, the end of this age, and the advent of the Lord. Therefore, if we have evidence, and abundant evidence, that these powers are rapidly passing away, we have evidence, and abundant evidence, that that advent is near at hand.

To this we may add chronological evidence of another kind; and I must just say a sentence or two with reference to it. The Word of God tells us that the apostacies to which a reference has just been made are to last a certain period—a period which many take to be, and which I hold among others to be, 1260 years—between twelve and thirteen centuries, with a brief addition, foretold in God's Word, of some seventy-five years. I cannot now give the evidence upon which that conviction is based—I have given it in my volume,—but this I would say, that no one can deny that these powers have lasted that period. It is a very remarkable fact that twelve centuries ago, or between twelve and thirteen centuries ago, the Papal and Mohammedan powers arose, and now they are falling. And then that 1260 years is half of the great seven times—that is, twenty-five hundred and twenty years; and that twenty-five hundred and twenty years or seven times, is the foretold period of the times of the Gentiles; that is to say, the times of four great Gentile monarchies—the Babylonish, the Medo-Persian, the Grecian, and the Roman—which have succeeded each other, and have ruled the world in turn, and have conquered and oppressed God's people Israel. Ever since the days of Nebuchadnezzar, to whom Daniel said, "Thou art that head of gold," there have existed and run their course the times of the Gentiles, and their predicted period is that unquestionable seven times of which the half is the 1260 years just now referred to. I will merely mention, in passing, that in favour of this view you have the remarkable fact that it is unquestionably twenty-five centuries since the days of Nebuchadnezzar and the fall of the throne of David, the regal power in Israel, and the subjugation of Israel to Gentile laws; that it is undoubtedly twenty-five centuries since those great events, and that these twenty-five centuries have been bisected, or equally divided, by the rise of the Papa and the Mohammedan powers. These are historical facts. One fact is worth a thousand suppositions. One certainty is worth a thousand possibilities.

—From Rev. Canon Farrar's discourse on Intemperance, in Westminster Abbey:

"Take the history of any nation under the sun, watch its rise and watch its ruin, and see whether, in every instance,, its ruin has not been the retribution of its guilt. You may not be able to see exactly why it was but you are forced to see that so it was, and the secular historian will tell you as emphatically as the theologian, that to every nation in its turn sin has meant—first, weakness, then decay, lastly, destruction. What ruined Judah? In its first stage, Idolatry; in its second stage, Pharisaism. What sapped the strength of Greece? Sensuality. What broke the iron arm of Rome? Again, Sensuality joined with Slavery. What ruined Spain? Avarice. What ruined Venice? Pride. What ruined the Papacy? Ambition. If ever England be ruined, what will be her ruin? Her national sin, whatever that national sin may be. And what is the national sin of England? Alas! there are many sins in England, but ask the unbiased opinion of those who know; ask the unsuspected testimony of the English judges; ask the exceptional experience of the English clergy; ask the unguarded admissions of the English Press; and their unanimous answer would be, I think, as would be the unanimous answer of every thoughtful man in this vast assembly—the national sin of England is drunkenness; the national curse of England is drink."

"Ancient nations were ignorant of that deadly spirit [derived from the fermentation of saccharine matters which as a distinct compound was first discovered about 1300] which has wrought a havoc so frightful among us. The simple wines of antiquity were incomparably less deadly than the stupefying and ardent beverages on which £ 150,000,000 are yearly spent in this suffering land. The wines of antiquity were more like syrups; many of them were not intoxicant, many more intoxicant in but a small degree, and all of them, as a rule, only taken when largely diluted with water. The sale of these comparatively harmless vinous fluids did not bear the remotest resemblance to the drink trade among us, nor did the same ghastly retinue of evils follow in its train. They contained, even when undiluted, but four or five per cent. of alcohol, whereas some of our common wines contain seventeen per cent., and the maddening intoxicants of Scotch and English cities contain the horrible amount of fifty-four per cent. of alcohol. Take but one illustration of the difference of ancient and modern days. Our blessed Lord when He lived on earth traversed Palestine from end to end. He saw many a sinner, and many a sufferer; He saw the lepers, and healed them; He saw weeping penitent women and restored them to honor and holiness again; there is not the slightest trace that He ever once witnessed that spectacle of miserable degradation, a drunken man or that yet more pitiable spectacle of yet deadlier degradation, a drunken woman. He who scattered the obstinate formalism of the Pharisee; He who flung into the sea with a millstone round his neck the corruptor of youthful innocence, what would He have said, what would He have felt, had he heard the shrieks of women beaten by drunken husbands; had He seen little children carried into the hospital stricken down by their drunken mother's senseless or infuriated hands? Ah! estimate these things as He would have estimated them, and then will you dare to sneer at those who for very shame, for very pity, for the mere love of their kind and country, cannot let these things be so!

"Against the Gin Act, as it was called, Lord Chesterfield, the most polished and brilliant peer of his day, flung his whole influence, alas, in vain! When I quote his words to you, remember that you are listening to a professed man of the world, perfectly cool-headed, the mirror of fashion, the idol of society, yet speaking simply as a patriot from ordinary observation of the notorious effect of what he calls "the new liquor." Had he used such language now he would have been called an intemperate Pharisee, but he spoke to an age not yet hardened by familiarity with the horrors of dram drinking. "Vice, my Lord," he said, "is not properly to be taxed, but to be suppressed; and heavy taxes are sometimes the only means by which that suppression can be attained. Luxury, my Lords, may very properly be taxed. But the use of these things which are simply hurtful—hurtful in their own nature, and in every degree—is to be prohibited. If their liquors are so delicious that the people are tempted to their own destruction, let us at length my Lords, secure them from these fatal draughts by bursting the vials that contain them. Let us check these artists in human slaughter, which have reconciled their countrymen to sickness and to ruin, and spread over the pitfalls of debauchery such baits as cannot be resisted. When I consider, my Lord, the tendency of this bill, I find it calculated only for the propagation of disease, the suppression of industry, and the destruction of mankind. For the purpose, my Lords, what could have been invented more efficacious than shops at which poison may be vended, poison so prepared as to please the palate, while it wastes the strength and kills only by intoxication?" So spoke, so thought Lord Chesterfield, about the ardent spirits which are now sold on every day in the week at 140 licensed houses within a small radius of the Abbey, into most of which hundreds of men, and women, and of children, will enter this very day."

Selections.

THREE REMARKABLE CASES.

The question is often asked, even by professed Christians: Does God answer prayer?

There are many who believe He does answer prayer in *spiritual* matters who seriously doubt whether He answers prayer for *temporal* help and assistance.

Could all such doubting Christians have been in the Fulton-street noon prayer-meeting one day a few weeks since, I am sure their doubts would all have vanished. Let me give the reader a feeble description of that meeting, though no tongue or pen can describe the *effect* produced upon the hearts of those who were present and heard the proofs.

After the usual opening, and the reading of the numerous requests for prayer, the meeting was thrown open for prayers and remarks. Several short prayers were offered, and then a gentleman rose and, with very great emotion, said: "Brethren, I want you to pray for me. I am laboring under very great embarrassments. By trade I am a brewer of ale and beer, but when I became converted about three and a half years ago, I felt that I must abandon that business, and I did so. But I have had no success in getting other business, and during all this time I have had but eight months of work; and, brethren, the burden has been so heavy and the time so long without help, that I sometimes begin to doubt whether there is a God. But I can't give Him up; and I want you to pray for me, that I may be helped and enabled to hold out."

He had hardly uttered his last word when a man on the other side of the chapel, a stranger, sprang to his feet and said: "Brethren, the despairing words of our friend, and his doubts whether there be a God, bring me to my feet. I have been in the same condition. Some years ago I was preaching in a poor, thinly settled section of country, where the people were so poor that I could scarcely get enough to keep my family, consisting of myself, wife and seven children, in food. We often were without sufficient food. One day, after a very light meal (by courtesy called our dinner), my wife said to me: 'There is not one mouthful of food in the house. Cannot you go out somewhere and borrow twenty-five cents, and buy a little corn-meal, so that we can have something for breakfast for the poor children?' It was a long way to the village, and I did not know what to do. At last I said: 'I well tell God about it, and ask Him to help us.' So I went to my closet and shut myself in and poured out my soul in prayer. I said: 'O God, I am trying to serve Thee: and wilt Thou let my children perish with hunger? Thou hast said, Call upon Me in the day of trouble and I will hear Thee. Now, O God, is a chance for Thee to prove that Thou art a God.' I left my closet believing that help would come; but the afternoon passed away, and the night settled down upon us, and no help came. And then Satan began to fill my mind with doubts, and asked me if I really believed there was a God, and that He could help me. I was in a terrible agony and perplexity, trying to hold on to my faith while the devil was trying to tear it from me; and I was almost ready to yield up in despair, when I heard a loud shout at my front gate. I rushed out to see what was wanted, and there was one of my church members with his wagon loaded down with provisions. There was half a pig, potatoes, corn, flour—in fact, everything I needed. You can judge whether I doubted any longer that there is a God and that He hears and answers prayer. What was also very remarkable was, that the man was very delicate in health and never went out in the evening air. 'Well, brother,' said I, 'how is this?' 'Why, dominie,' said he, 'I was out in my field to-day after dinner,' (the very time I was praying) 'and all at once the thought came to me—Perhaps our dominie has not much to eat; and this thought became so strong that I went to the house and spoke to my wife about it; and the more I thought about it the more I thought I ought to bring you something. So, as I was going to kill the pig soon, I told my wife I guessed I would kill him now and take half of him and some other things to the dominie, and so here we are,' he said cheerfully. 'Yes,' said I, 'but you are such a sickly man, I thought you did not go

out evenings, and how did you happen to come here to-night?' 'Well,' said he, "I *did* have quite a tussle about that. Wife said I must not come out in the night air, and that it would do just as well in the morning; but somehow, I don't know how it was, I couldn't wait till morning, so I told her I guessed I would take the risk, and here I am.' I then told him what I have told you; and brethren, since then I have never doubted that there is a God and that He hears and answers prayer."

As soon as he was seated another man rose and said, "Last week there was a poor family in Brooklyn who were behind with their rent and had nothing to pay. I went for them to their landlord, who was threatening to put them out, and asked him to wait till the next Tuesday, and perhaps the Lord would open the way to have the rent paid. He consented, and last Saturday I brought that case here and asked your prayers in their behalf. Last Monday evening on my way home, a gentleman who knew I was interested in the family, but to whom I had not spoken about this matter, handed me a letter. On opening it I found a check for the exact amount needed, with a note which read, 'Use this to pay your rent, and take it as coming from the Lord.' I gave them the check and then called upon the landlord again, and without telling of the check said: 'Perhaps the Lord will provide for them.' He admitted that it was possible, but his wife said she would not believe the Lord answered prayer for money till she saw some proof of it, and she was going over to tell them that they must move out. So away she went; but when she got there and saw the check and read the accompanying letter, she was constrained to admit that it was very remarkable."

Then another man arose and said: "One day within a week my way was completely hedged up. I thought I was entirely ruined. I was so fenced in that to my poor human sight I could not see how even God could deliver me. I turned to Him in prayer, and not figuratively but literally, this poor man cried unto God, and He heard me, for only next day the postman brought me a letter from a source wholly unexpected, and that letter contained just the relief I needed. It was a direct answer to my prayers."

A letter was also read reporting the conversion of a soul, in answer to the prayers of the Fulton-street meeting. It was now one o'clock and the meeting closed, and we all went away with moistened eyes and thankful hearts, exultingly happy in the belief that God does answer prayer, and that He is much more willing to give good things to them that ask Him than we are to give to our children. "Prayer moves the arm that moves the world." To Him be all the glory.

—(*N. Y. Weekly Witness.*) D. C. H.

ADDRESS BY REV. J. HUDSON TAYLOR.

Why tell it out that the Lord is King? It is true? Do I believe it? Do you believe it? Am I ready to obey Him as King? Are you ready to obey Him as King? Suppose that the King should say, Go and tell it out yourself: are you ready to go? Beloved Christian friends, let us be honest before God to-night. Is it true that the Lord is King? If it be, may God make us his faithful subjects, his obedient subjects. Why should we tell it out among the heathen that the Saviour reigns? Does He reign? Is it true? If the Saviour reigns, how is it, beloved friends, we are all here to-night, and that there are men and women who have never heard of this Saviour, who are living in their sins? Is not Christ the Saviour of those who are perishing through famine in China by millions? Is it true that the Saviour reigns? Oh! do not say to a few of us here, "Tell it out!" but if there is a Saviour, and if He reigns, go and tell it out, and let the world see that there is a Saviour, and know that He reigns. If these words that we have been singing are true, may God make our lives to correspond with our knowledge of it, for Jesus' sake.

There is just one fact I would allude to. Major Malan was telling us this afternoon that some time ago he met a young gentleman in Scotland, who had finished his studies; he was of independent means. He said to him, "What would you advise me to do?" and Major Malan said, "I advised him to go to China and work there for God." He has gone out, and our brother read us an extract from a letter from that gentleman this afternoon. I then referred to a fact that I would refer to in this hall—that gentleman is residing with one of our missionaries in a Chinese city; if you put one point of the compass there and stretch out the other point till it extends six hundred miles on the map, you would not inclose in it one Protestant missionary besides that gentleman and our missionary. Within a circle of six hundred miles in a population of nearly one hundred millions, there are more than one hundred Roman Catholic priests; but there is no Protestant missionary but that gentleman and our brother Broumton, who are in the city of Kwei-Yang. Tell it out to the heathen that the Lord is King; say not, "Waft, waft ye winds his story!" They will not waft it; but some of you will have to go and tell the story, and may God send you speedily.

THE MILDMAY CONFERENCE.

"That they all may be one, as Thou, Father, art in Me, and I in Thee, that they also may be ONE in us, that the world may believe that Thou hast sent Me." This prayer of Him who is "*the Light of the World*," "*the Branch*," "the Priest upon His throne," seems in part to have failed in its fulfilment, as we look around on the Church of God. Yet how dear to His heart must be the *manifested* union of His people, and how grieved must He be when we, so intent on the accidentals which divide, forget that we should exalt Christ before the world by manifesting our union with each other, and our union with Him who is to each believer the Alpha and Omega, the all and in all.

The founder of Mildmay had much on his heart this manifested unity of the Church, and year by year has this spirit of true unity shown itself; and during this, the twenty-second year's gathering, of which a record is given in our pages, it was realized in a very special degree.

Those who, on the closing afternoon, had the privilege of joining in the commemoration of the Lord's death will not, we trust, soon lose the blessing then received, or forget the lessons of love and union which the whole service pressed home.

The three days of Conference have proved a time of rich refreshing; one more has the Lord been pleased to mainfest, in no small degree, the power of His presence; once more have the hearts of the Lord's children been filled with gladness as they sat at His feet listening to His voice, and drawing fresh supplies of grace and knowledge from His gracious hand.

The Conference Meetings have been lacking in none of the good features which in past years have so characterized them. A happy spirit of unity and loving sympathy have been shown by brethren and sisters from many parts, and of many names. An attitude of earnest and prayerful waiting upon God for the power which comes from Him alone has been very marked, and these longing cries have indeed been heard and answered by Him who loveth to bless His own.

The beautiful weather has been not the least of the blessing so graciously granted. Up to the very eve of the Conference the weather was wet, and almost stormy, but Wednesday morning broke bright and warm, and during the whole time the weather continued to be lovely.

The numbers assembled have been fully equal to those of past years; the large hall having been packed at each morning and evening gathering, while the afternoon Advent meetings attracted large audiences.

Mr. S. A. Blackwood, as usual, presided throughout, and each morning struck some happy keynote for the thoughts and meditations of the day. The addresses at the principal meetings were many of them felt to be exceedingly full of valuable teaching and the living power of the Holy Ghost.—(*Word and Work.*)

MISSION WORK IN JAPAN.

AGED CONVERTS—THE BUDHDIST "NEW NAME."

Mr. De Forest wrote from Osaka, March 14:—

"Four months ago I baptized an old man and his wife, who had been most devout believers in Buddhism. 'Have you given up the worship of idols?' was one of my questions. 'Yes,' said he, laughing, 'I sold them all yesterday.' Every morning, for months, this old Christian has come to our family prayers; and the other day, stopping after prayers, he drew out of his bosom a roll which I send you, as being something rather rare. Thirty-five years ago he received it from a priest in Kioto, as a mark of his unusual zeal for religion, since which time this gold-colored picture had been his favorite. The picture is the exact size and shape of the god that was brought from India hundreds of years ago, the original of which was made of metal far dearer than gold!

"The writing on the left is interesting and to understand it reference must be made to the rsligious customs of Shaka's teaching. At death the believer receives a new name, the meaning of which seems to depend on the amount of money the relatives hand out. However, while living, those who can afford it may *buy* this new name. A man came here the other day who told me, with a great laugh at his old folly, that he some time ago paid $35 for his new name and when I asked him what it was, he tried to recall it, but, failing, said he had it at home, somewhere. Now this old Christian had received, at the hand of the same sacred priest who gave him this picture to worship, his eternal name, written by the side of the god. Nor had he forgotten its meaning. 'Saved through noted works of righteousness, to glory,' was the name that had been in his mind for thirty-five years. This old man says he is 'in the first step of death.' He will not tarry long; his eyes are dim, and his gait unsteady; but he seems to believe that he has a 'new name' now, that no priest of Shaka ever knew, a name written by the side of his new Saviour, to be received in the other life. May it prove to be no mistake.

"In a former letter I told you of an old man who came here by night, saying, 'I am old, and my days are few. I want peace in my heart before I die; tell me how I can get it.' Since that day he has been an earnest student of the Bible, one of the Christians going to his house twice a week to teach him. The other day I went to make him a call, and found him and his son cutting up some ancient family relics. On my inquiring he said he had worshiped these ancestors all his life but he had learned the folly of that, and was cutting them out to burn them. I asked for one or two to send to the States, that the Christians might see the old man's faith. He gave me five. This old man will, doubtless, receive baptism at the next communion, as also his son."

DEATHS.

"You published lately an account I sent you of a young physician whom I baptized last fall. This morning I stood by his death-bed, and, with the wife, sister, mother, and brother, prayed that when he fell asleep it might be to awake in the land of glory, in the country of God. Three months of typhoid fever have taken from us one in whom we had much hope, one with whom I was to open an especial work as soon as he had recovered. Thus two of our best workers, in whom we had strong faith, have been taken from this weak church within a month."

A PHYSICIAN GIVING HIMSELF TO CHRISTIAN WORK.

Mr. Atkinson, of Kobe, wrote March 29:—

"I have an incident or two that may be useful. A physician, who is an officer in the Tamon dori church, has had it on his mind to devote himself almost entirely to Christian work. He proposed to practice medicine just enough to supply himself and his wife with a house and with food. A year ago he made a sort of covenant with God, in which he said, that after laying up enough money to buy a certain number of garments—the wealth of many Japanese is in their wardrobes—he would devote himself to Christian work, and take Paul, who made tents for a living, as his example. He was happy in his covenant, and believed it acceptable to God.

ROBBED.

"One night last month he was alone in his house, reading the Acts of the Apostles. A man entered his office and said that he was not well, and would like to be prescribed for. The physician said: 'Come up here and I will see you.' The man stepped up from the earth-floor entrance-way to the matted floor of the office, and as soon as he was on the doctor's level, he drew a short sword from his bosom, and told him to shut his mouth or he would cut his head off! By this time another man, an accomplice, had entered. Discretion being better than anything else, the doctor held his peace. His hands were soon tied behind his back, and he was then asked for money. All he had by him was trifle, which was taken. A cloth was then tied securely over his mouth, and he was left to his reflections while the two robbers took the savings of a lifetime,—thirty-one suits of clothes. The accomplices out-side made off with the goods as fast as the two inside passed them out. Bedding was not taken, but only wearing apparel. The thieves gone, the doctor in his bound condition went to the church, which was close by, and created quite a sensation among his brethren by his appearance.

"The sympathy manifested was delightful. His own church made up a purse for him; Kobe and Hiogo helped him; and Akashi, where he has been preaching, sent up a small purse to help him out of his difficulty. He felt, however, that he had received enough before the last purse came, and handed that over to his church, which was a little in arrears."

RENEWED CONSECRATION.

"The following Sunday the doctor preached in Kobe. He wanted to tell what a blessing the robbery had been to him; and spoke right well. He mention-

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ed the difference between the expressed sympathy of his Christian brethren and that of his heathen neighbors. The latter came with lugubrious faces and doleful expressions; the former came with cheerful countenance and assurance of voice.

"Concerning the convenant he had before made with God, he said he thought it acceptable to his Maker because he had been prospered; but he felt assured, now, that he had been mistaken. He recognized the robbery as a call to an immediate entrance on Christian work. His ability, he said, was nothing; but he would be as a John the Baptist, would go in advance of others, and work in one place and another until pastors could be secured for those places.

"This plan he put into working order at once. After consulting with his church and with me, he went to Akashi, where he has been so deeply interested for some time, and where he has done considerable work already. Twenty-seven persons there desire baptism. They were delighted at the prospect of the doctor's coming. They have rented a building for a chapel, and he is to live in a part of it, having it rent free. For his food and other simple wants he will practice his profession, and the remainder of his time and strength he will devote to Christian work in Akashi and the region around."

FRUIT FROM A PREACHING TOUR.

"My tour of lost spring has borne some fruit. Here is a specimen. A resident of a town 175 miles distant was much interested in the truth. He attended the services of the theological student who preached in his town during the summer, and recently he called on me. He said he was on his way to Osaka on business, and that he intended going on to Kioto in order to secure the services of the same theological student for the summer. This was good news indeed. He also said that he had organized a temperance society in his town. He had given up the use of liquor, of which he used to be exceedingly fond; eight others had joined with him, and the society meets once a month, twenty-four persons usually attending. Each member of the society contributes five cents at each gathering, to be used for missionary work when they have a preacher! I expect to visit the place again this spring."

PROGRESS—THE NATIVE CHRISTIANS.

"The churches of Kobe, Tamon dori, and Hiogo are steadily growing. Five received baptism at the last communion: two in Kobe,—both young ladies from our seminary,—two in Hiogo, and one in Tamon dori. We have now regular services in three villages outside of the three regions already named.

"We have been praising our ladies for the work they have done and are doing, and they are deserving of all, and more than all they have received; but I am afraid we are not sufficiently praising our native brethren. Our efforts, and the efforts of the ladies, would effect comparatively little if it were not for the faithful work of the native Christians. Their ability is manifestly growing, and their growth in grace is, in many instances, conspicuously apparent. Large numbers are not yet coming into our churches, but the churches are getting in better condition to assimilate them when they do come, which they most assuredly will do in time."—*(Missionary Herald.)*

TELEGRAPHIC NEWS.

London, July 18th: In the House of Lords this evening, Lord Beaconsfield made his statement with reference to the policy followed by the Government at the Congress. His Lordship vindicated the terms of the treaty of Berlin which, he said, had restored to Turkey a large territory, with a frontier capable of being defended.—As regards Bosnia, owing to the anarchy usually prevailing in that province, and the consequent overstrain on the Turkish resources, the care of it had been entrusted to Austria.—He defended the treatment of Greece, who had asked for the cession of Thessaly, Epirus and Crete, and had been refused, because the object of the Congress was to concentrate and condense the Turkish Empire, and not to partition it.—His Lordship then said that the wresting of Batoum and Kars from Russia would have entailed a war between that country and England, and that the object of such a war did not justify the step being taken. England took Cyprus, instead of Syria and Egypt, to avoid giving offence to France. The enormous English interest in the East must, he said, be defended. Government disliked incurring needless responsibility, but would shrink from the graver reponsibility of handing to their successors a diminished and weakened empire. There was room for both Russia and England in Asia, and the room we require, His Lordship said, must be secure.—Mr. George Kellner has been appointed head of the Financial Department in the island of Cyprus.—Consols to-day closed at 95½.

19th: In the House of Lords, last night, Lord Derby declared that the reason he tendered his resignation as Foreign Minister was in consequence of a resolution taken by the Cabinet at the time to seize the island of Cyprus and a position on the Syrian Coast by a secret expedition to be despatched from India, whether the Porte assented to the arrangement or not.—Lord Salisbury rose on behalf of the Ministers, and flatly denied the truth of Lord Derby's statement, upon which Lord Derby reaffirmed what he had said in reference to his resignation.—Sir Garnet Wolseley, with 7000 troops, sailed from Malta for Cyprus yesterday.—Six British ironclad frigates and three gun vessels have been ordered to assemble at Cyprus.—The Conservative journals of to-day approve of the statement made by Lord Beaconsfield in the House of Lords last night, though they say it was too apologetic.—The English harvest prospects are favourable.

20th: Mr. Henry Thoby Prinsep has been appointed a Judge of the High Court of Judicature, Calcutta.—In the House of Commons last night, Lord Hartington gave notice that he would bring forward a motion at an early date, rejoicing in the Congress having maintained the peace of Europe and the partial liberty and autonomy of Turkey, at the same time regreting the incomplete settlement of the Greek claims and the undefined responsibility incurred by Government without the knowledge of Parliament.—The s. s. Europa, homeward bound from Bombay, has sunk after collision with the s. s. Staffa. The crew and passengers were all saved and landed at Terrol [? Ferrel].

Vienna, 20th: It is denied that Austria has engaged to guarantee the security of the European provinces of Turkey on condition that the Porte agrees to the Austrian occupation of Bosnia and Herzegovina. The Turks not only demand a limit of the duration, strength, and area of the Austrian occupation of those provinces, but insist also on a suzerainty for them.

Constantinople, 20th: The Russian troops are advancing on Batoum, where 8,000 of the population are prepared to offer resistance.

London, 21st: Lord Hartington's motion will come on for hearing on the 25th instant.—Mr. Gladstone yesterday made a speech at a Libaral demonstration held at Bermondsey, during which he vehemently denounced the Berlin treaty and the Anglo-Turkish convention, describing the latter as insanity and duplicity, and unworthy of Englishmen He hoped the country would speedily judge the policy of the Government.—According to information received from Constantinople, an amicable arrangement between Turkey and Greece is looked upon as certain.

22nd: The reserve forces which were called out in April last have been ordered to be disbanded on the 31st instant.—Latest news from the Cape states that an amnesty has been proclaimed.

Rome, 22nd: Democratic meetings were held yesterday in Rome and all the principal towns throughout Italy, urging the Government to claim Trieste and the Tyrol from Austria.

London, 23rd: Lord Beaconsfield has been created a Knight of the Garter.—Lord Hartington's motion, with reference to the policy of the Government, has been postponed until the 29th instant.—In the Commons last night, Colonel Stanley, Minister for War, in reply to a question, said that it was not intended to add the Indian force now at Cyprus to the permanent forces of the Kingdom, and that they will remain there on the same footing as when at Malta. He further stated that Government did not intend to fill their places in India.—In the House of Lords, Lord Cranbrook, Secretary of State for India, admitted the failure of the famine relief in Mysore at the outset, which, he said, was in consequence of the great strain. He promised to submit to the House the estimates of the mortality during the famine, but said that they must be inaccurate, as it was impossible to obtain trustworthy information on the subject.—Sir Garnet Wolseley has arrived at Cyprus.—Sir Garnet Wolseley has issued a Royal Proclamation to the inhabitants of the Island of Cyprus promising reforms in the Government and the promotion of their prosperity.—Major-General Foster has been appointed Member of the Council of the Secretary of State for India, vice Sir Garnet Wolseley.

24th: Lord Salisbury has been created a Knight of the Order of the Garter.—In the House of Commons last night, Mr. Gladstone brought forward his motion on the Vernacular Press Act. He condemned the precipitation and secresy with which the Act had been passed in the Indian Council, denied that the Native Indian Press were disloyal in their writings, and disclaimed any intention of appealing to the British Government to the discredit of the Governmant of India; the resolution was therefore of the mildest, and its rejection would imply approval of the measures taken by the Government of India.—Sir George Campbell regretted the mildness of the resolution, and Mr. Smollett expressed regret that the whole of the Indian Press were not equally restrained.—Sir Stafford Northcote said, the motion was unwise and would weaken the influence of the Government of India, but that nevertheless they would be requested to furnish regular reports. Mr Gladstone rejected this assurance because, he said, the reports would be three years old.—The motion was eventually negatived by 208 against 152 votes.—The new Egyptian cotton crop is deficient and of inferior condition.

Rome, 24th: The Italian Press deprecate the agitation favouring a claim being made on the Tyrol and Trieste—Fearing that serious complications might arise from the movement, the Italian Ministry have made representations to Austria disavowing any connection with it.

London, 25th: A Select Committee of the Commons has been appointed to enquire into the transport arrangements and the employment of Indian troops abroad.

PASSENGERS SAILED.

Additional per P. and O. Str. *Khiva*, 20th:

For Brindisi.—Rev J C Downey, and Mr Williams.
For Venice.—M A E Hammond, Mr A C McKean, Mr R Skinner, and Mr J F Abick.

Per P. and O. Str. *Cathay*, 26th:

For Southampton.—Surg-Major L and Mrs Kidd and infant, Mrs Williams n, Mrs Collis, Mr W G Newnham, Mr J G Newnham, Mrs Gilchrist and infant, Mrs Mackenzie, Mr D Andrew, Lieut Mackinnon, Capt Haworth, Capt E Harman, Capt Walker, Gunner Charles Fish, Private G Clifford, Mr and Mrs W B Blaikie and three children, Mrs Walters, Mr James Count, Major Sandwith, Mr Wilkins, Capt Harman, RA. Lieut Yorke, and Capt W Nangle.
For Brindisi.—Hon W F McDonell, Mr Deam, Capt S S Jacob, Genl J E T Nicolls, Col J G Medley, Mrs J Munro, Mrs W R Gordon, Genl Sir Edwin Johnson, Col K M Macdonald, Lieut-Col Downing, and Capt Jacob.
For Aden.—Vullubdass Valjee, Mr J Clarke, Mr J Brown, Capt Allen, and Jetha Annunjee.

PASSENGERS ARRIVED.

Per P. and O. Str. *Geelong*, 23rd:

From Southampton.—Mr W C Hotham, Mrs Scotland, Dr A Goodall, Bandmaster G Miller, Mrs Dunk and infant, Mrs Gibbons, and Mr Jackso.
From Brindisi.—Mr J F Harrison, Mr A Christie, Capt R Thomas, Capt E Reynolds, Mr Eskrigge, and Mr Betham.
From Venice.—Mr Brown, and Rev C Johnston,

Domestic Occurrences.

MARRIAGE.

JARDINE—WILLOUGHBY—July 25th, Bombay, by the Rev. F L. Sharpin assisted by the Rev. A. G. Lewis, James Jardine, Barrister-at-Law Cambridge, to Fanny Agnes, second daughter of Lieut-Colonel M. W. Willoughby, Bobay Staff Corps.

DEATHS.

SWETENHAM—July 10th, at Bolarum, Major George Swetenham, R. E., of cholera.
KLEINKNECHT—July 19th, at Poona, Helmi, the infant son and only child of Mr. and Mrs. Kleinknecht, aged 11 months and 5 days.
JONES—July 24th, at Poona, Charlotte Mary, the eldest daughter of Colonel Jenkin Jones, R E., aged 18 years.

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Rev. G. W. Sieler, 7th July 1878, Rs. 7-10; T. Oliver, 11th May 1878, Rs. 1-5; Mrs. Smith, 31st December 1878, Rs. 6; W. Lane, 30th September 1878, Rs. 3; General John Field, 7th March 1878, Rs. 10-13-3; H. Conder, 29th May 1879, Rs. 6; Capt. Ross, 31st December 1878, Rs. 3; James Christopher, 30th September 1878, Rs. 1-8; Wm. Ashdown, 30th April 1879, Rs. 7-10; J. D. Wilson, 31st December 1878, Rs. 3-13; Major-General L. Tripe, 31st January 1880, instead of 31st January 1879.

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26th July 1878.

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